THE Plea of the Innocent Against The False Judgment OF THE GUILTY

Being a Vindication of *George Keith* and his Friends, who are joyned with him in this present Testimony, from the False Judgment, Calumnies, False Informations and Defamations of *Samuell Jenings*, *John Simcock*, *Thomas Lloyd*, and others joyned with them, being in Number Twenty Eight.

Directed by way of Epistle to faithful Friends of Truth in *Pensilvania*, *East* and *West-Jarsey*, and else-where, as Occasion requireth.

John 7. 50, 51. Nicodemus *said*, *Doth our Law judge any Man before it hear him?*

Acts 25. 16, 17. *It is not the manner of the* Romans, *said* Festus, *to deliver any man to dye, before that he which is accused, have the Accusers face to face, and to have License to answer for himself, concerning the Crime laid against him.*

Psal. 58. 1, 2. *Do ye indeed speak Righteousness, O Congregation! Do ye judge Uprightly, O ye Sons of Men! yea, in Heart you work Wickedness, you weigh the Violence of your Hands in the Earth.*

The Plea of the Innocent, &c.

Directed by way of Epistle to faithful Friends of Truth in Pennsilvania, East *and* West-Jersey, *&c.*

Dear Friends & Brethren every where, to whom this may come;

WE dearly Salute you in the Love of God: The occasion of this present Writing is in Vindication of the Truth, and Us, the defamed Witnesses of it, and particularly of *George Keith*, from the false Judgment, Calumnies, false Informations and Defamations of *S. Jennings*, *John Simcock* and *Thomas Lloyd*, Pretended Preachers, and others joyned with them, being in Number twenty eight, in their late Epistle sent to the Monethly and Quarterly Meetings in *Pennsilvania*, *East* and *West Jersey*.

First of all, whereas they pretend to give an Account to these Meetings of the *Tedious Exercise and Vexatious Perplexity they have met with in their Late Friend* George Keith, *for several Moneths past*. In this they have dealt most unfairly, and unjustly with him, in that they have given no account of the Occasion of that called by them the *Tedious Exercise & Vexatious Perplexity*, *&c.* which because they have not given, we see fit to do the Truth and all Friends of it, to whose hands this may come, that Justice, as to give you a true Information of the Cause and Occasion of the late Difference that hath happened betwixt divers of them, that hath signed their Epistle, and these the chiefest among them, and *G. K.* which was this, *viz.* About fifteen Moneths ago, *William Stockdale*, an Antient Preacher, having accused *G. K.* of preaching *Two Christs*, because he preached Faith in Christ within, and Faith in Christ without; the which *G. K.* hearing, after he had privately dealt with him, laid his Complaint first before about twelve of the Friends of the Ministry met at the House of *Robert Ewer*, who having done nothing in the said Meeting to bring *W. Stockdale* to due Conviction or Condemnation for his said Error, but rather for the most part did excuse and defend him, as can well be proved by divers Credible Witnesses then present,

ſent, only two of the ſaid Friends of the Miniſtry then preſent, *viz. John Hart* and *John Delavall* diſſented from the reſt; then *G. K.* did again lay his Complaint before Friends of the Miniſtry at the laſt Yearly Meeting at *Philadelphia* in the firſt week of 7 Mon. 1692. and ſoberly deſired to have their ſence and judgment, *Whether he was guilty of preaching Two Chriſts? or Whether W. S. was not guilty of Blaſphemy, for ſaying Chriſt within and Chriſt without are Two Chriſts?* and no leſs than ſix ſeveral Meetings were had about this matter in that time of the Yearly Meeting, and the firſt Meeting continued about ten hours, *viz.* from about nine in the fore-noon, to the time that Candles were lighted in the evening. And it muſt needs be granted *That it was a time of tedious Exerciſe & vexatious Perplexity* in all the ſix Meetings; but who was to be blamed for it, deſerveth your ſerious Examination. Is it not matter of Aſtoniſhment, that ſuch an eaſie Queſtion being propoſed to ſo many men called Miniſters of Chriſt, all highly pretending to the Spirits immediate teachings and leadings, and to be in a degree of *Chriſtianity* above all other Profeſſions in *Chriſtendom*, (there being aſſembled of theſe called Miniſters out of theſe three Provinces about forty or fifty, if not more) ſix Meetings could not determine it, *viz. Whether to preach Faith in Chriſt within us, and Faith in Chriſt without us was to preach Two Chriſts, or One?* Whereas *G. K.* had many Witneſſes to clear him, that he always ſaid, when he treated on that ſubject, that Chriſt within us, and Chriſt without us was but one Chriſt, the Meaſure of the Gift of Chriſt within us, and the Fullneſs without us, in the Man Chriſt Jeſus, being one Lord Jeſus Chriſt; a ſincere *Chriſtian*, though in the loweſt degree, and but a Babe in Chriſt, could have eaſily determined and reſolved this Queſtion, and given judgment againſt W. S. being guilty of Blaſphemy againſt the Son of Man, (though not againſt the holy Ghoſt) for his blaſphemous Aſſertion, *That to preach Faith in Chriſt within, and Faith in Chriſt without, was to preach Two Chriſts*; for according to him Chriſt without is a falſe Chriſt, he being a great Owner in Pretence and words of Chriſt within; and yet (which will be matter of Admiration to all Impartial Perſons that hear it, who have the leaſt true Knowledge in the Myſtery of Chriſt) this great and ſolemn Aſſembly of ſo many high Pretenders to be Miniſters of Chriſt, were at a great ſtand and demur to determine, and in the concluſion of the ſixth

Meeting gave but a very ſlender and partial determination and judgment concerning it; which yet, ſuch as it was, was not intimated by any Order of the Meeting, as themſelves have acknowledged. And indeed ſuch was the Partiality, as well as the Ignorance and groſs Unbelief that openly and manifeſtly appeared in theſe Meetings, whereof ſufficient Proof can be given, and that of divers owned and eſteemed great Preachers among us, that is ſcarcely credible, a hint whereof we think neceſſary to give for your true Information. In one of theſe ſix Meetings *T. Fitzwater*, in Prayer, ſaid, *O God, that dyed in us, and laid down thy Life in us, and took it up again, &c.* After he had ended his Prayer, *G. Keith*, *G. Hutcheſon* and *J. Hampton* (but few or none others) greatly blamed *T. F.* for his Prayer, for it appeared to them as Blaſphemy; and ſurely it is not only contrary to Scripture, but to the expreſs Teſtimony of Friends, *That God is Immortal, and cannot dye*; yea, *G. W.* in his Book called *Judgment ſet*, expreſly ſaith, *God cannot be impriſoned or imbonded*, with other words to that effect, and ſo cannot dye: Another called *Robert Young*, a great Preacher among them, openly ſaid, as many can bear witneſs, in one of theſe Meetings, *That we did not find Chriſt without in all the Scripture*, further politively affirming *That Chriſt, when he aſcended into the Cloud was ſeperated from his Body*; and tho' one or two checkt him a little, for his aſſertion, yet no further notice was taken of it to bring him to any Condemnation for his Blaſphemy. Alſo, *Arthur Cook*, an one of theſe Meetings accuſed *G. K.* for ſaying, at the Meeting at *R. Ewer*'s houſe, *That Chriſts Body that was crucified and buried, is gone into Heaven, and was and is in Heaven, even the very ſame Body*; which *G. K.* moſt freely acknowledged he had ſo affirmed, and *that Chriſts Body was not changed in Being or Subſtance of Body, but in Manner and Condition.* And whereas at one of theſe Meetings *G. K.* had complained againſt *J. Simcock*, that he had queſtioned *G. K.* at the the Meeting at *R. Ewer*'s, ſaying, *Did Chriſts Bones riſe?* which *G. K.* affirmed, and proved from Scripture; but the ſaid *J. S.* boldly deny'd that he asked any ſuch Queſtion, until *John Delavall* and *W. Bradford* affirmed they heard him queſtion it. And not only *John Simcock* and *Arthur Cook*, and others did openly blame *G. K.* both at the Meeting at *R. Ewer*'s, and at other Meetings at the Yearly Meeting, *for impoſing a Novelty upon his Antient Brethren*, but more eſpecially and principally *Thomas Llyod*, who was the great Attorney for *W. Stockdale*, and the great Mouth of all theſe that oppoſed

G. K.

G. K. in his Teſtimony to theſe ſound Fundamental Principles and Doctrines of the *Chriſtian Faith*, did oft object againſt G. K's *Impoſing an Unſcriptural Faith on his Brethren*, all which is ſo openly known to many, that we judge, they ſcarce have the Confidence themſelves to deny it; but what was this Unſcriptural Faith that they did blame *G. K.* for impoſing on his Antient Brethren? even no other but this, *That we ought to believe in Chriſt without us in Heaven, as well as in Chriſt within for Salvation*; and *That Chriſt is in Heaven, having the true Nature of Man, both of Soul and Body, the ſame he had on Earth for Being, but wonderfully and moſt gloriouſly changed in Condition and Manner, and is not only God in Heaven, but both God and Man, and yet one Lord Jeſus Chriſt*; and many are Witneſſes, how at the School-houſe Meeting, as well as at theſe other Meetings aforeſaid, *T. Lloyd* argued, *That Faith in Chriſt without us, as he dyed for our ſins, & roſe again, was not neceſſary to our Salvation*; which his Son-in-Law *J. Delavall* openly contradicted, bringing for his Proof *Rom.* 10. 9, 10. And at one of theſe Yearly Meeting, *T. Lloyd* ſaid, *Chriſt within did all*; which *J. Wilſford* contradicted, ſaying, *That he did not believe, for Chriſt without did ſomewhat when he dyed for us.* And at another of theſe Meetings *Samuel Jennings* having rudely & uncivilly ſtopt *G. K.* in his Teſtimony, when he was recommending to them, ſeriouſly to conſider, whether it was not their Duty to preach Chriſt outwardly more than they did, ſaid, *If thou preached Chriſt without leſs, others might preach him more*; whereof divers preſent took great notice, and was very offenſive to them, as well as to *G. K.* and did ſignifie that *S. Jennings* was too much a Preacher at his own will, as well as prejudiced againſt G. K. that becauſe he would not ſeem to follow *G. K.* he and others would not preach what *G. K.* preached, tho' true. And this is but a hint of many more things that could be mentioned, as Inſtances of their groſs Ignorance, Unbelief and Blaſphemy that ſome of them ſhowed themſelves openly guilty of at theſe Meetings, and others their being guilty of groſs Partiality and Hypocriſie, labouring to cover theſe men in their impious blaſphemies againſt Chriſt Jeſus the Son of Man, was it therefore any matter of Wonder or Crime, that *G. K.* being zealous and fervent for the true Faith, and Doctrine of Chriſt, ſo much openly contradicted by ſome of them, and queſtioned by others at theſe Meetings aforeſaid, was ſtirred in ſpirit to uſe ſharp words againſt them, which yet were all true, and therefore no Railing, nor yet blameworthy?

worthy? even as it is said of *Paul*, *That his Spirit was stirred in him, when he saw the City* (viz. of *Athens*) *wholly given to Idolatry*. And suppose that *G. K.* did exceed at times, the due Bounds, by great provocations on their side, is it not great Hypocrisie and Partiality of these men so severely to judge him, and wholly to conceal, not only their own Ignorance, Error and blasphemy, but the extream Passion, the rude, uncivil and unmannerly Speeches they uttered against him, both in these Meetings, and often since, calling him, *Reviler of his Brethren*, *Accuser of the Brethren*, *Brat of Babylon*, *One that always endeavoured to keep down the Power of Truth*, *drawing from the Gift of God*; calling him also, *Pope*, *Primate of Pennsilvania*, *Father Confessor*, accusing him of *Railing*, *Envy*, *extream Passion*, *and a Turbulent and Unsubdued Spirit*, and not only so, but most uncivilly and unchristianly, yea, inhumanely otherwise treating him in these Meetings, often six or ten all at once speaking to him, and some pulling him by one sleeve, and others by the skirts of his Coat, more like Mad-men than Sober; and some bidding him go out, and when he essayed to go out, and prayed them to let him go, others pulling him back, and detaining him; so that greater Confusion was scarce ever seen in any Meetings pretending to *Christianity*; and why do they conceal all this their rude, and base, and inhumane Carriage, as well as uncivil words towards *G. K.* but to demonstrate their Partiality and Hypocrisie, at least to give us a fair occasion to demonstrate it, and what Partial and Hypocritical men they are, whom God hath in great measure already discovered, and we doubt not will further discover in due time.

And many of these men have discovered no less Ignorance and Error in the late Difference that hath happened betwixt *G. K.* & *T. Fitzwater* who hath openly in the face of a Monthly Meeting accused *G. K.* for *denying the sufficiency of the Light*; and the thing at last is come to this Issue, that by the Act of a Monthly Meeting, held at *Philadelphia* the 26. 3. man. *G. K.* is condemned for saying, *The Light is not sufficient without something else*; and at the next Monthly Meeting following *T. Lloyd* did acknowledge, in the open hearing of all present, whereof many are ready to bear witness, & which we judge they will not deny, *That by that something else they knew that* G. K. *did hold* (as he hath oft declared, both in publick Testimonies, & other occasional Discourses) *The Man Christ Jesus without us, and what he did and suffered for us on Earth, and what he now doth for us in Heaven*; Whereupon *G. K.* said

If

If this be a Guiltineſs, That the Light within doth not ſave us, or is not ſufficient without the Man Chriſt Jeſus, and his Death, Reſurrection, Aſcention & Mediation for us in Heaven, I own my ſelf guilty; but by their thus condemning *G. K.* for his ſound Doctrine, and clearing *T. F.* they have declared openly their being no Chriſtians, and therefore it is no Railing nor Ungodly Speech to call them *Ignorant Heathens*, for it is their proper Name due to them, ſeeing they will not own any thing elſe, not the Man Chriſt Jeſus, but only the Light in them to be ſufficient and neceſſary to their Salvation; but for a more full account of their thus publickly renouncing the Man Chriſt Jeſus we refer to two Papers of Minuts writ by *G. K.* of what paſſed at the laſt Quarterly and Monthly Meetings about this matter. But whereas ſome of them ſay, *They have not cleared T. F.* let all impartial men, who read their act recorded in their Monethly Meeting Book, (a copy of which with great difficulty we have at laſt obtained) judge whether their words in the ſaid Act doth not clear him, when they ſay, *The Meeting ſaw no Reaſon to give Judgment againſt him*, in this particular above-mentioned, as much as when the Grand Jury bringeth in their Verdict of an *Ignoramus* into the Court, doth not clear the Perſon accuſed for that time? and whether this their clearing of him, is not further confirmed by their allowing & countenancing him to preach and pray in their Meetings, and the laſt clauſe of their Paper concluding *That* T. F's *charge in it ſelf was true.*

2*dly*, Whereas in their Epiſtle they uſe a great many words in Commendation of what formerly *G. K.* was, *and how once he walked in the Counſel of God, and was little in his own Eyes, and his Brethren honourable in his eſteem, and that he was lovely in that day, when the Beauty of the Lord was upon him, and his Comlineſs covered him*; and other high words of Commendation, ſcarce given to many far more worthy than he. It is very apparent, that all this is but on purpoſe, firſt to raiſe him up as it were on high, that they may ſeem the more to throw him down into their deep Pit of Infamy & falſe Judgment they have given againſt him, together with their deceitful & hypocritical Lamentation over his *Fall from the high places of Iſrael, as a man ſlain in his high places*; this is not unlike to their Predeceſſors, the Perſecuting Clergy of the *Church of Rome*, who before they burnt that worthy Servant of Chriſt *John Hus*, they cauſed be put on him his Prieſtly Robes. & then afterwards ſtript him of them, on purpoſe the more to defame him, and render

him

him vile before the People; the which as they were doing, that worthy Servant of Christ called to remembrance that *White Vesture* which *Herod* put upon Christ to mock him withal, as *Fox* doth relate it in his *Book of Martyrs*, *pag.* 739. *Tom.* 1.. But we would have these men to know, that G. K. needs none of their hypocritical and mock Lamentations, but rather let them in good earnest weep for themselves, and for their great Ignorance, Error and Unbelief, that some, if not all of them have sufficiently discovered themselves guilty of; and most of them of their great Prejudice and Hypocrisie, and all of them of their Folly, and rash and false Judgment, which will be their own burden, & for which we wish them true Repentance. And seeing their Accusations against G. K. lie much in bare generals, we see no cause further to take notice of them, as they contain bare generals, as his being guilty of *Anger*, *Envy*, *Cruelty*, *Treachery*, and other false & reproachful Speeches they give out against him, but to show, that for want of particular matter against him, they thus labour to defame him so much in bare Generals, a way common to all *Sophisters* & *false Accusers*. And for the *Hard Words* they alledge he used to call some of them, as *Fools*, *Ignorant Heathens*, *Infidels*, *Silly Souls*, *Lyars*, *Hereticks*, *Rotten Ranters*, *Muggletonians*, &c. G. K. saith, and that in the uprightness of heart, that he never gave such Names to any of them, but to such as he can prove did deserve them; and for which he can appeal to all impartial men that profess *Christianity*, whether they to whom he gave such Names, did not deserve them; as when one of them said to him in his own house, in the hearing of some present, *That seeing to preach Faith in Christ without, did give Offence to his Brethren, and was like to make a Division among Friends, it was best to let it alone*, as Paul *said concerning eating of Flesh, if it did offend his weak Brother*; this *W. Gabitas* said to him, whereupon G. K. said, (as he solemnly declareth, and as some do witness) *Thou silly Soul, or little Soul, dost thou compare the preaching of Christ crucified to eating of flesh?* And to call men *Fools* and *Sots*, yea, *blind* and *dark Sots*, that deserve it, hath been the practice of some very eminent Friends for no greater cause than some have given, who have openly renounced the Faith of Christ without them, as necessary to their Salvation, as we can sufficiently prove some of them have done, who deservedly may be called *Ignorant Heathens*, *Infidels* & *Hereticks*; and if G. K. did call some of them *Lyars*, he can prove they were such, and that is no Railing to call a Lyar by his true Name; so did Christ

call

call ſuch as deſerved it, and ſo did *Paul*; and divers of them that have ſigned that Epiſtle, have called *G. K.* openly in a Meeting Lyar, and other unworthy and baſe Names, without all juſt ground; and therefore it is baſe Partiality in theſe men to condemn *G. K.* for that which they are guilty of themſelves, ſome of them having not only called him *Lyar*, but *Apoſtate, and worſe than Prophane*, as particularly *S. Jennings*, in the hearing of divers credible Witneſſes; and *Arthur Cook*, (who is of their ſide, tho' his hand is not at their Paper, being abſent) at the School-houſe-Meeting did openly call him *Magletonian* for affirming, *That Chriſt had the true Body of Man in Heaven, the which Body was not every where*; of this many can bear witneſs; & at the ſame time the ſaid *A. C.* would not acknowledge that Chriſts appearance to *Paul*, mentioned 1 *Cor.* 15. 8. was without him, alledging it was *Only within*, & put *G. K.* to prove, *Where we read in Scripture of Faith in Chriſt within and Chriſt without*, as alſo to prove, *that* Cornelius *was faithful to the Light within, or had the Light within.* And *T. Lloyd* hath uſed very uncivil expreſſions to *G. K.* in ſome of thoſe Meetings, one time ſaying, *No man could differ with* G. K. *but he was in danger of the Life of his Soul by him*, which G. K. was greatly offended with, and judged the moſt unchaſtitable ſaying that ever any of his greateſt Enemies gave him, this *T. L.* knoweth himſelf guilty of, & hath laboured ſince to put a cloak upon it, but that could not cover it; and at another time ſaid, G. K. *had been a more vexatious Adverſary to Friends than* Hicks *or* Scanderet, *or the greateſt Enemies*; & at other times he hath ſaid to G. K. *Muſt I truckle under thee?* which ſeemed very ſtrange to G. K. and ſome others, and ſeemed to proceed from great Pride and Self-conceit, to which G. K. anſwered, *Thou art not to truckle under me, ſo nor am I to truckle under thee, but let us both truckle under Truth.* And it is but too apparent that *T. Lloyd, S. Jennings J. Simcock, A. Cook* moſt eſpecially, and others of them concerned in Government and Magiſtracy, take occaſion on that account to exalt themſelves, and lord it over G. K. and his Friends, and ſeek to oppreſs and run him down, becauſe of their worldly Power and Greatneſs, and of this many are ſenſible, that theſe places of worldly Government have done them much hurt, in other reſpects, and eſpecially that of late they countenanced the uſe of the carnal Sword, and ſome —— hired men to fight, for recovering a Sloop from the Privateers, and all this is allowed & countenanced by the Authority of theſe men, who have joyned in falſe Judgment againſt G. K. but if they had

know their own state aright, they would rather find in the first place have judged themselves for that which hath brought our Profession under such great Reproach. And for calling them *Ranters* who deny *Faith in Christ without, as necessary to Salvation, and only profess Faith in Christ the Light within them*, as we can prove divers of them do, G.K. hath for his example *G. F.* whom he hath heard call such *Ranters*, who say, *They believe only in Christ the Light within them, & not in the Man Christ without them*; also he hath the Example of *G. Whitehead*, who saith to *J. ff. Bullock*, *Thou who canst not see the consistency of Salvation by the Light within*, AND *by the Man Christ Jesus, art gone from the Light into Imaginations*; And by this (Censure of *G.W.*) it doth manifestly appear that the Monthly Meeting of the other side here at *Philadelphia*, who meet apart from us, is gone from the Light into Imaginations (and what is that but *Ranterism?*) for they have declared by their late Act of their Monthly Meeting, the 26. 3. mon. 95. *That they see no reason to give Judgment against* T. F. *for accusing* G.K. *that he denyed the Sufficiency of the Light, seeing four Credible Evidences gave Testimony, That they heard him say, he did not believe the Light was sufficient without something else*; and at their last Monthly Meeting it was confessed by *A. L.* as the Mouth of the Meeting, *That by that something else, they knew* G.K. *meant the Man Christ Jesus without us, & what he did & suffered for us on Earth, and what he now doth for us in Heaven*, to wit, his Intercession for us, *&c.* Wherein they have declared themselves exactly to be of the mind of *J. Bullock*, (a great Adversary to Truth and Friends, and whom *G. W.* hath well answered) who do not see the consistency betwixt Salvation by the Light within, and by the Man Christ Jesus; and therefore by the judgment of *G. W.* they are gone with *J. B.* from the Light into Imaginations, and may be justly reckoned Adversaries to Truth and to faithful Friends, as well as *J. B.* And notwithstanding of their accusations against G.K. as if he were not in unity with Truth and faithful Friends, G.K. hath many hundreds to bear him witness, that he is in unity with Truth and faithful Friends, not only in *Old-England*, but in all places where they are; and they have heard him on all occasions earnestly to declare his being in unity with all faithful Friends every where, and that he doth believe that there are many that are faithful, and have had the true *Christian F.* from the beginning, and that they still continue in it, and that the Faith and Doctrine he doth preach, is the same that Antient Friends had from the beginning, and which all

found

found and faithful Friends at present have. And as for his giving hard Names and Words to any, it was but conditional, upon supposition of their holding such Errors, which they did seem to favour & argue for, except to two or three, to whom he was more positive, because of their boldly asserting these Errors, some of which are now boldly and openly asserted by them generally.

Thirdly, whereas they say, *That* G. K. *charged their Meeting with being come to cloak Heresies and Deceit, and that there were more Doctrines of Devils, and Damnable Heresies among the* Quakers, *than among any Professions of the* Protestants. In this they are very unfair, and give a falſe relation, as can be prov'd by credible Witnesses, he did not charge the whole Meeting, but a Party or Faction of them, that sway'd and influenced others; for there were divers of that Meeting that stood for G. K. at that time, which was the Meeting held at *Burlington* last, tho' *J. Delavall* and *W. Byles* are now declined; and G. K. did say, *That no such Damnable Heresies and Doctrines of Devils were tollerated in any* Protestant *Society, as these here did among them*; but he never charged the Body of Friends with these things, but always made a distinction; and G. K might well say so concerning them that have opposed him here, who have exceedingly labour'd to cloak that damnable Heresie of *W. S. That to preach Faith in Christ within and without, is to preach two Christs*; and with the like Industry have they labour'd to cover *T. F.* whom they heard utter Blasphemy in his Prayer, and never brought him to conviction for it; & tho' *T. Budd*, at the last Meeting of Ministring Friends at *Burlington*, charged him with saying, *That he owned no Man Christ Jesus as Mediator in Heaven without him, but the Grace of God within him*, yet they gave him no check for it; & at the last Yearly Meeting, in the presence of divers Friends he argued against G. K. *That Christ was only a Spirit in Heaven, and had nothing of the Body of Man in Heaven*; this is he also who said to G. K. at another Meeting, *He had not learned that lesson, whether it was the Godhead or some-what else that Christ took of the Virgin, that was nailed to the Cross.* And at a late Monthly Meeting that party hath cleared the said *T. F.* & told, *That the Light is sufficient without any thing else*, excluding the Man Christ Jesus, and his Obedience, Death, Resurrection, Ascention and Mediation for us in Heaven, all which are something else than the Light; and G. K. might well say, no *Protestant Society* would tollerate these damnable Heresies, nor indeed would the Church of *Rome*. Also, some of their chief Members are

guilty

guilty of *denying the Day of Judgment, and any Reſurrection but what they have already attained*, owning no Reſurrection but Chriſt, and having attained to Chriſt, they reckon they have attained to all the Reſurrection they expect, as *Rob. Owen*, one of the falſe Judges, and *Will. Southbe*, one of the Evidences againſt G. K. And *J. Wilford*, another of the falſe Judges, ſaid lately on a firſt day Meeting, *That Chriſt was a Mediator for no Drunkards nor Wicked Perſons, but for his own Diſciples*, expreſly contrary to Scripture Teſtimon, in many places, *Iſa.* 53. 12. *Pſal.* 68. for it is by the Merits and Interceſſion of Chriſt that all men, even wicked men of all ſorts have a day of Viſitation, and are inwardly enlightned by Chriſt, and ſuch who improve it not, but live and dye in their ſins, hinder not but that it is a benefit in it ſelf. Alſo, the ſame Perſon, ſome time ago at a Meeting in *Eaſt-Jerſey*, ſaid in Prayer, *Lord that we may not dote on the Body, to neglect the Life*; which was very offenſive, and is an unſavoury irreverend expreſſion to every Pious *Chriſtian*; for to dote on it, is too much to love it, but this none can do; for we cannot too much love the Lords glorious Body, nor any thing of him, but the more truly we love his Body, the more we enioy of his Life inwardly, and the more we enjoy of his Life in us, and love it, we love his Body, and priſe and eſteem ſtill more and more all the Sufferings of his Soul, and his Bodily Sufferings, Death, Reſurrection & Aſcention in that Body, hoping that he will change our low Body, and faſhion it like to his glorious Body. All which, and other groſs Errors being conſidered, ſome denying *Gods Preſence in all his Creatures*, arguing *If God be in Herbs and Graſs, than who trample on Herbs & Graſs, trample on God*, Horrid Blaſphemy! as one argued, & charged *G K* of Blaſphemy at a Mo. Meeting, for ſaying, *God was preſent in all his Creatures, even Graſs, Herbs, &c.* Hence a new diſpute hath riſen among ſome, *Whether God be preſent in Lice?* ſome arguing, *they are no part of the Creation.* Are not theſe things enough to make ſober Ears to tingle; by all which, and much more that can be proved, it may ſufficiently appear, what great reaſon G K. had to ſay, *No ſuch damnable Hereſies, &c. are tollerated in any Chriſtian Society, as are among many here away, called Quakers.* Another preaches, *That Chriſt cureth mens Souls perfectly at once, and maketh them free of all ſin; and when we are perfect we are Kings, & are not to beg or pray to God for them ſelves.* And openly in a Meeting at *J. Goodſonn's*, *S. Jennings* accuſed G. K. as alſo did *J. Simcock* for preaching Faith in Chriſt without us, calling it the Profeſſors Faith, and the Faith of all *Chriſtendom*, that did not profit them. And *T. Ducket*, another great States-man (the) and Preacher, declared at the Meeting at *Rob. Ewer's*

Ewer's, when G K. made the first Complaint to them against *W. S.* that *he could not determine, whether that Body that was crucified, was in Heaven or not*; *but*, said he, *let the Church determine it, if the Church determine it, we shall, I hope, submit*, which was more like a blind Mass-Priest, than a judicious *Protestant Minister*. And *S. Jenings* hath sufficiently discovered his great Ignorance, as in some other things (and joyning with them that say, *the Light is sufficient without something else*, and requiring G. K. to give an absolute Submission to their judgment, which G. K. calling *Rank Popery*, *S. J.* took out his Pocket-Book and writ it down before G K. had ended the sentence) so in openly declaring in a mens Meeting, *That to do Gods business, we needed Gods Wisdom and Power, but to do our own business, as men, we needed it not*; which *G. Keith*, *Geo. Hutcheson*, *Rob. Turner*, *J. Hart*, and several others, publickly testified against, but the Meeting gave no judgment against him. And notwithstanding that this *S. J.* hath severely blamed G. K. that he refused to submit to him and his Associates, who were joyned in a Faction against *G. K.* for his faithful Testimony, yet he hath refused to submit to the judgment not only of the mens Meeting here at *Philadelphia*, in a small worldly matter betwixt *T. B.* and him, but refused to submit to the Judgment of a Meeting of the most eminent Friends, *viz. G. F. G. W.* and others, appointed at *London* to hear the difference betwixt *Edw. Billinge* and him, concerning the Trust committed to him by *E. B.* as his Deputy Governour, the which, tho' he refused to submit to their Judgment, yet they judged him guilty of betraying his Trust, and he came away from *England* in dis-unity with the most faithful Friends at *London*, on that very account; and had he had his due, Friends here would scarce have suffered him to preach and pray in Meetings, far less to have ruled in their men and womens Meetings, as since he hath done, first in *West-Jersey*, of whose too severe Government, People in that Province were generally weary, and of other his proud and lofty Carriages, and now here in *Pennsilvania*, who hath already shown himself too high and imperious both in Friends Meetings, and worldly Courts, as is but too well known to many, and yet this ignorant presumptuous and insolent man hath been one of the main Opposers & Threatners of G. K. threatning him; *That they will let him know, that though he deny their Judgment, yet they shall judge him*; but seeing they have given false Judgment against him, as G. K. could expect no better from his declared Opposers, and Adversaries both to Truth and him, it is no cause of

Offence,

Offence for G. K. to ſay, *he trampled their Judgment as Dirt under his feet*; for Dirt is good for ſomething to fatten the Land, but falſe Judgment is good for nothing, except to diſcover what ignorant and prejudiced men theſe are againſt the Truth. Another of the falſe Judges is one *W. Walker*, a Novice, who began to preach before he had the outward ſober carriage of a Friend, known to be a prejudiced Perſon againſt G. K. for reproving his falſe Doctrine, firſt in private, then more publickly, he having ſaid in a publick Meeting, *That a man might ſpeak unſound words in the Life*; and at another time in a publick Meeting, he bid us *waſt that the Scepter might depart from Judah, &c. that Shilo might come*; and many other moſt groſs & impertinent things he hath ſpoke in Meetings, fathering all upon the Spirit. And as for *J. Delavall* his declining from *G. K.* and turning moſt ſeverely againſt him and his Doctrine, but of late formerly preached by him, is ſufficient known to many, as well as his accuſing of *G. K* in a thing he could not prove, but eſſayed to do it with a dreadful Oath, ſaying, *As God was in Heaven it was true*, which to be ſure is as real an Oath, as that was under the Law, *The Lord liveth*. Another of the falſe Judges is *Paul Saunders* very lately a great pretended Friend of G. K. and who hath greatly owned in words G. K's Doctrine, and came to that called our ſeperate Meeting, at leaſt one firſt day, as joyning with us, and yet now hath joyned with theſe falſe Judges againſt us, and yet but a few days before, he told G. K. *That he believed ere long they would thruſt him out from among them, for it lay on him to preach among them, what that ſomething elſe was, that was neceſſary to their Salvation, beſides the Light, to wit, the Man Chriſt Jeſus without us.* Let none be offended that we name theſe mens Names, for ſeeing they have named G. K. in their Paper containing falſe Judgment, and put their Names to it, we hope none can juſtly blame *G. K* or us that love him, to name their Names to things we can prove ſufficiently againſt them; beſides, ſome of them have complained that in our Book, *Some Cauſes of Seperation*, we named not Names, and therefore ſeeing it is deſired, we have named ſome; & it were an eaſie matter to give ſuch a Character of every one of them that have ſigned that Paper of *falſe Judgment*, as may render them unqualified men to give Judgment in ſuch a weighty caſe, not only for the ignorance of moſt of them, as well as their Prejudice, but for the great ſuſpicion that ſome of them lie under of a ſcandalous Life, as *Drunkenneſs, Uncleanneſs, &c.* and as for *W. Tardy* & *N. Walne*, as we can prove them both

both very ignorant men, ſo they are not of a very good Fame among their Neighbours, and for that diſtaſte, ſome ſtay from Meetings, as we are informed. And one *George Gray* from *Barbadoes*, almoſt wholly a ſtranger to theſe matters of difference, taking all on truſt from them, except what hath lately happened in ſome late Meetings, hath ſhowed himſelf too fooliſh and raſh, as well as ignorant; and the like may be ſaid of *H. Willis*, of *Long-Iſland*, wholly a ſtranger to our Differences, but what he had by report, and who lately before divers Witneſſes at the houſe of *W. Bradford*, openly declar'd himſelf an Unbeliever, as concerning *Chriſts coming without as to judge the quick and the Dead*, which is a great Article of the *Chriſtian Faith*.

4*thly*, As concerning their blaming *G. K.* for objecting againſt their *Diſcipline, and his preparing a Draught, which he preſented them*, G K. gave no juſt Cauſe to be offended at this; hundreds here-away of the more ſincere ſort of Friends, do object, as well as G K. againſt the too great laxneſs of Diſciplire amongſt us, and that there is but little inſpection into the good Lives and Manners of them that profeſs Truth among us, far leſs into their Faith, ſo that men may almoſt believe any thing, and yet be owned, if they come to Meetings, and uſe plain Language and plain Habit, and be not groſly ſcandalous. And as to his Draught that he prepared and preſented to the Yearly Meeting, 1690. he was very moderate in it, and did not preſs it on them; and he is ſo far from being aſhamed of it, that he has now ſent it to Friends in *Old England*, to conſider of.

5*thly*, Their blaming G K. for his earneſt *deſiring that they and we might agree to draw up ſome Principles and Doctrines of Faith in the moſt neceſſary things, to qualifie our Church Members, and diſtinguiſh Believers from Unbelievers*, has no juſt ground, but is rather worthy of Commendation; for hundreds ſee the neceſſity of ſuch a thing among us, eſpecially here-away. And for his ſaying, *That he knew none given forth by the Body of Friends*, it is true, he hath ſo ſaid, and if they know any intire Confeſſion or Declaration of Faith in all neceſſary things, and ſufficient to end the preſent Differences, let them produce it; we know that particular accounts of Principles and Doctrines have been given forth by divers particular Friends, as *G. F. G. W. E. B. J. C.* and divers others, but not by the Body of Friends, or any Yearly Meeting, ſo far as we know, except the *Rhode-Iſland* Sheet, which they do ſo much oppoſe. For their *offering to give a Confeſſion in Scripture words*, when they

they have given us to know, they have a ſence contrary to Scripture, no more can I, than when *Papiſts*, *Socinians*, *Muggletonians*, &c. ſay they will give us a Confeſſion of their Faith in Scripture words: They have greatly blamed G.K. for *impoſing unſcriptural words & terms on them*; and yet when asked, what theſe terms are? they never did or can ſhow, unleſs that ſome of them have ſaid, *to preach faith in Chriſt within and without us, is unſcriptural.* And what elſe can it be but groſs *Unbelief* & *Paganiſm* to find fault ſo much with preaching Faith in Chriſt without us, & his being in Heaven in the ſame body that ſuffered, being neceſſary to our Salvation; for tho' the words [*without us*] or [*the ſame Body*] be not expreſs Scripture words, yet ſeeing they are according to the true ſence of Scripture, who can blame G.K. or any other to preach them, *viz. That Faith in Chriſt, as he dyed for us and roſe again, is neceſſary to our Salvation, and that Chriſts Body that was crucified, and buried, roſe again, and is gone into Heaven?* Surely none but *Infidels* and *Ranters*, but no ſincere *Chriſtians* will deny theſe things; and yet all the Impoſition they can alledge on G. K. is, *That he doth preach Faith in the Man Chriſt without them, as well as Faith in Chriſt the Light in them*; *& that Chriſt hath the true Body of Man in Heaven, and in that Body he will come and appear without us to judge the quick and the dead.* And the 27. 4. mo. at *Frankford* Mo. Meeting, in diſcourſe without door before many Friends, *T. Lloyd* blamed G. K. for *impoſing unſcriptural words on them*, G.K. preſſed him again and again to ſhow in any one particular, but he would not give one inſtance; then G. K. deſired him to anſwer one Queſtion, viz. *Whether to believe that Chriſt dyed for our ſins, and roſe again, was neceſſary to our Salvation?* but *T.L.* waved it, ſaying, *I will prove out of thy Books, thou waſt not o that Faith ſometime ago*, which G.K. denyed, well knowing what is in his own Books. And it may be noted, that *T. Lloyd*, *S. Jenings*, *J. Delavall* & *S. Richardſon*, came to the ſaid Meeting to countenance the reading of their Papaer of falſe Judgment againſt G.K. and his Friends, having put it into the hands of *W. Preſton* to read, who offering to read it, the far greateſt part of the Meeting forbad the reading of it, declaring, *That nothing ought to be read in their Meeting without the general conſent of the Meeting*; but this unruly and diſorderly man, (who hath otherwiſe ſhowed his Prejudice againſt *G.K.* & particularly that when G.K. was declaring at another Meeting, *W.P.* interrupted him and called him Lyar, when yet it was proved that he was the Lyar himſelf at that very time) did preſume to read the Paper againſt

against the mind of moſt of the Friends preſent; and *T. L. S. F. S. R. J. D.* and *A. M.* were ſo far from giving any check to this diſorderly proceeding, and Impoſition upon the true Liberty and Right of the Meeting, that they encouraged it, and one of them, without the leaſt occaſion given, did threaten to bind an honeſt Friend to the Peace, *S. Jennings* calling out for a Conſtable. Thus theſe who by their Place ſhould be good Examples of Juſtice and good Order, are Tranſgreſſors of it.

6*thly*, For their proffering to *refer the Differences in matter of Doctrine either to the Yearly Meeting here, or to the Yearly Meeting at* London, *by their drawing up a Confeſſion, and tranſmitting it to them*, which they blame G. K. for refuſing; G. K. ſaith, that he told them he had good cauſe to refuſe referring it to the Yearly Meeting here, there being a Faction that prevailed in the laſt Yearly Meeting, to hinder Juſtice to be done to the truth, but he did not refuſe to refer the Difference to Friends in *England*, as having any fear that they would condemn his Doctrine, but if he had promiſed any ſuch Reference or ſubmiſſion as was required, it would have been called a breach of his Promiſe, if he had preached any of theſe Doctrines diſputed betwixt them and him, and if God had moved him to preach them, he ſhould either have diſobeyed that Motion, or ſeemed to break his Promiſe; and therefore he refuſed to come under any ſuch tye, eſpecially ſeeing it could not be expected that an Anſwer could come from *England* in leſs than a years ſpace; And by a marvelous Providence of God, within a few dayes after this debate, Friends Letters came to us, confirming *G. K*'s Doctrine in every particular then in Difference betwixt him and them, and ſince that they cry out, *Who denyes theſe things?* when it is well known, and can well be proved, many did deny them. And whereas they further ſay, *That they would have given a Confeſſion out of a Book of* G. K's *concerning the main Matter in Controverſie*, is but a deceitful Cover, like to others; that Book giveth them no ſtrength in the matter of Controverſie; but if they think it doth, they ſhould have mentioned it; for nothing is more deceitful than bare Generals; However, let it be well noticed, they grant there is a main matter of Controverſie in Doctrine betwixt us; but they ſhould have told what that main Matter of Controverſie is, to wit, *Faith in Chriſt without us, as he dyed & roſe again*, being neceſſary to our Salvation, according to *Rom.* 10. 9. 10. but this they dare not openly do, fearing the People, as the Phariſees feared the *Jews* of old, in the caſe of *John*.

7*thly*, Whereas they ſay, *This Meeting having tenderly and orderly dealt with him for his abuſive Language, and diſorderly Behaviour, &c.* The

car

cannot be a thing more falſly, hypocritically and impudently alledged; for they did not ſo much as call him before them at that time, ſo far as he can underſtand, altho' one of them lately told G K. that they ſent *W. Byles* for him, but nothing of this was intimated to any of his Family, and he being abſent from the Town, & knowing nothing of their further intention againſt him, did not purpoſely abſent himſelf; it was unchriſtian, and ſhort of *Heathen* Juſtice, to condemn him and his Friends, without hearing them, they never yet having had any fair hearing to clear themſelves; for even *Nicodemus* could ſay, *John* 7. 51. *Doth our Law judge any man before it hear him?* And did not our Friends at *London* blame the *Baptiſts* for clearing *Tho. Hicks*, and condemning *W. P.* and others without a fair hearing of them; nor was that enough that they ſent for them, for they being then abſent, was a ſufficient excuſe, and ſo it was to *G.K.* if they had ſent for him; nor was he ever brought upon Tryal, in order to any Conviction, before theſe of the Miniſtry, but that Mock-Tryal that they had at *Burlington* laſt, where *A. Cook* accuſed him of being guilty in two particulars, *viz. That four or five Years ago we heard him blame Friends of the Miniſtry at the Yearly Meeting at the Center, for miſ-quoting the Scripture.* To which G.K. anſwered, he did not blame them, ſo far as he can remember, but caution them, *not to miſ-quote the Scripture*, as many can witneſs, which was ſeaſonable and neceſſary, ſeeing too frequently Scriptures are both miſ-quoted and miſ-interpreted, as particularly not long ago in a publick Meeting *A. Cook* did expound theſe words, *Iſa.* 53. 5. *By his Stripes we are healed*, not of Chriſts Stripes that he ſuffered without us, but of the ſtripes that he giveth us in our hearts; and when *T. Fitzwater* prayed in a pub. Meeting, *Lord Jeſus, who art ſtill crucified without the Gates of Jeruſalem*; and at another Meeting, told, *That men crucified Chriſt without the Gate, when their Minds went from the Light in them*; and according to this perverſe Expoſition, when the Scripture ſaith, *Let us go forth therefore unto him without the Camp, Heb.* 13. 13. the ſence would be, *Let us go forth from the Light in us*; which to be ſure is very falſe and abſurd Doctrine. And further, G.K. did expoſtulate with them, againſt *A. C.* that he ſhould ſo many years conceal this, and now bring it forth, was contrary to Goſpel Order: The next thing whereof *A. C.* accuſed G.K. was, *That he heard him revile his Brethren of* Pennſilvania, *to Friends of* Rhode-Iſland, *calling ſome of them Heathens, &c.* To which G.K. anſwered, that he denyed, that he reviled any of them, but if he had *A. C.* had no witneſs to prove it, and the Scripture ſaith, *Receive not an Accuſation againſt an Elder, but before two or three Witneſſes:*

A. C.

A. C. said, *Friends, ye know the Scripture saith, the Ear tryeth words, as the Mouth tasteth meat; if I speak from a true Spirit, ye have a discerning, and then what need of Witnesses?* To which G.K. replyed, This is a great abuse, for at this rate one might accuse *A. C.* of Adultry, and if he can get but some men pretending to a Spirit of Discerning, say, that he speaks true, tho' the thing be false, he shall be condemned: This is an Invention that *A. C.* hath hit upon, which the Priests that accused Christ, had not found out, or had they found it out, it would not have done, for the Law required Witnesses, and so doth the Gospel; but the prevailing Party in the Meeting was so far from giving check to this most unjust and unchristian way of of accusing G. K. without Witnesses, that they suffered *S. J.* to assault him with a new Charge, which he could not prove. And therefore their usage and dealing with G. K. at this said Meeting was most unfair and unjust, in that *G. K.* was the first Complainer, and they had delayed doing Justice to Truth, in bringing *W. Stockdale* to Condemnation for his Blasphemy, for about ten Months, and now they permitted any Accusation to be made against him, without Witnesses, which gave him just cause to tell them, he declined their Judgment, because they had manifested themselves to be his opposite Party, and prejudiced against him. And yet after all this for them to abuse Friends, by writing to them such a gross Falshood, *That they had tenderly and orderly dealt with G. K.* is Abominable Hypocrisie.

8thly. Nor are they more fair and just in accusing *G. K.* for *Traducing and Villifying the two* Old England *Friends*, T. W. & J. D. But they cannot prove, that *G. K.* either said or did any thing but what was just and christian concerning them; and it is too manifest that they were abused, deceived and byassed by them of the other Party with Flattery and false Insinuations they gave against us, letting us have scarce any their Company; and they being thus deceived concerning us, used many indirect Reflections, mentioning *Haman*, *Baal*, *Saul* and *Aaron*, which the Hearers generally understood, they did intend G K. and when he asked them, *If they did mean him, and in pronouncing Woes, &c.* they were not positive to clear him, yet *G. K* was exceeding sparing towards them until after they had openly blamed him and his Friends for the Seperation, and prophecyed against us, which caused G. K. to tell them they were deceived concerning us, and for their better understanding desired them appoint a Meeting for that end, which they not imbracing, and *J. D.* comparing our Differences here, which are as great as ever any was among any professing *Christianity*, *To Childrens falling out about Trifles*, caused G. K. and

 some

ſome others to go away to their own Meeting, but *G. K.* put not on his Hat until he was out of the Gallary, and out of the hearing of J. D.

9*thly*, Whereas they ſay, *They would have G. K. ceaſe to offer his Gift among them:* What great Non-ſence, Confuſion and Contradiction is this in them, to ſuppoſe that *G. K.* hath a Gift to offer, after they have rendered him as bad as the worſt of men poſſibly can almoſt be, as *fallen on the ſoaring Mountains, ſlain in his high Places, gone into a Spirit of Enmity, Wrath, Self-Exaltation, &c. and as a Perſon without the Fear of God before his Eyes, in his Anger and Envy, being Cruel againſt them,* with much more. Surely if all this be true, G. K. cannot be ſaid to have the leaſt grain of true Piety; for *he who hateth his Brother is a Murderer, and no Murderer hath Eternal Life abiding in him*; and according to Friends Doctrine and Principle, *No Impious or Wicked Man hath any Miniſterial Gift to offer*, as this Paper ſuppoſeth or alloweth him to have: This Confuſion and Self-contradiction of their Paper, ſhoweth (with many other things in it) what a falſe Spirit it hath come from: And many hundreds have a true judgment and ſence of *G. K.* that he continueth in a living ſence to God, and hath a living Miniſtry, which hath a living Seal from the Spirit of God in the hearts of hundreds, and that he is no ſuch man as they in their Prejudice & Ignorance deſcribe him to be. And for their blaming us for the Seperation, in that they have given falſe Judgment againſt us, for it lieth with their door, as appeareth by our Book, *Some Cauſes of the Seperation, &c.* which they have not taken notice of, nor can they contradict; for all the matter therein is truth, only there was a miſtake of one mans name, *viz. Emerty Addams*, who was not at the Meeting, but we could have ſet down many others to make them up ſixty, at leaſt, and the matter in that Book lieth at their door to anſwer, if they be able.

10*thly*. Whereas they ſay, *G. K. at Meetings ſince the Seperation, like an open Adverſary, hath reviled ſeveral Friends, by expoſing their Religious Reputations in mixt Auditories of ſome hundreds, &c.* This is altogether falſe, for it is no reviling to ſpeak the Truth; & they cannot prove that *G. K.* hath ſpoke any thing of them but what is true, altho' they have reported both publickly and privately many falſe things, and among the reſt their late defamatory *Paper of Condemnation*; and its but juſt and reaſonable he ſhould defend himſelf, and his Teſtimony.

And now in the Concluſion, we do firſt Solemnly Appeal to God, the Righteous Judge of all men, from the falſe Judgment of theſe prejudiced men againſt us, and next to all faithful Friends and Brethren here in America, *and in* Old England, Scotland *and* Ireland, *or elſe-where, to judge betwixt us and them as the unerring and infallible Spirit ſhall be found active to give them a true Judgment and Diſcerning; and with great Aſſurance, peace and Joy in the Lord, ſo humbly commit our Righteous Caſe.*

G K T B

Some brief Observations on their ſeeming Condemnation of William Stockdale, *which is rather, as to the main, a clearing of him, and condemning him only as to ſome Circumſtance, and more ſeverely and unchriſtianly, and moſt falſly condemning* G. K.

Firſt. WHereas they ſay, *They being prevented in their Meetings of late to proceed orderly in buſineſs, by reaſon of a Turbulent & unſubdued Spirit* (meaning without all doubt in G. K.) *but having reſpite at this time, have conſidered, &c.* This is great Hypocriſie and Deceit in them; why were they prevented in their Meetings of late? did G. K. by his Spirit lay violent hands either on their Tongues or Pens, that they might not have given true Judgment againſt *W. S.* in a caſe ſo plain, that a company of Children well inſtructed in the firſt Principles of *Chriſtianity* (the eldeſt of them not exceeding fifteen years) could have given a juſt deciſion in leſs than one quarter of an hour? But how could G. K's Spirit hinder them at the Yearly Meeting, when he went out at their deſire tho' there was no cauſe for him ſo doing, more than for any of them, for it was not G. K. but Chriſt Jeſus that was mainly concerned in this Affair, for whom, and for his Glory, (if they had any zeal for him) they ought to have been as much concerned as G. K. but it is fulfilled in them what is writ in Scripture of ſome, *that loved the praiſe of men more than the praiſe of God.* But why did they take no time ſince the Yearly Meeting? Why did they not take a quiet time to do it in G. K's abſence, when he was almoſt ſix Months abſent in *N. England*, betwixt his firſt Complaint and that Meeting at *Burlington* laſt firſt Month, having gone twice into *N. England*, and was each time abſent about three Months? And why did they nothing at the Meeting at *Burlington* againſt *W. S.* but heard falſe Accuſations, without all Proof, againſt G. K? Why are they ſo partial and hypocritical to pretend they had not time till now the 4t. 4. mo. 92. for about 15 Months paſt? Why did they not call and appoint an extraordinary Meeting of Friends, as they have formerly done upon a far leſs occaſion, as when they preſently called a Meeting at the Houſe of *Samuel Carpenter*, to paſs Judgment againſt the Publiſhing of the *Rhode-Iſland* Sheet, called *The Chriſtian Faith*, and againſt *William Bradford* for Printing it, tho' he was warranted to print it by the deſire of the Mo. Meeting of *Rhode-Iſland*, which hath as great Authority to print without them, as they here have to print without theſe, unleſs they here will ſay, that *Philadelphia* is the Church of *Rome* in *America*, as *Samuel Jennings* called

it

in the *Metropolitan*, little conſidering that the Apoſtacy came in by ſuch meanes.

Secondly, Whereas they ſay, *That Friends then preſent concluded of a Judgment in that matter, but were prevented of publiſhing the ſame by reaſon of* George Smith's *unruly Behaviour, and extream Paſſion, which abruptly broke up the ſaid Meeting.* But this is another piece of their Hypocriſie, they ſhould have ſaid, if they would have ſaid truly, what Judgment was given, yet were prevented of publiſhing of it by the unruly behaviour, and proud and inſolent Carriage, as well as unjuſt proceedings of *Sam. Jennings* and *Arthur Cook*, who would not ſuffer the judgment given to be publiſhed, after G. K. was called into the Meeting, until G. K. ſhould be tryed for reviling his Brethren, which *G. K* fervently and earneſtly contradicted, crying out againſt their Injuſtice, and Arbitrary Method, contrary to the way of worldly Courts, in the like caſe, though ſome time after *S. J.* was pleaſed to ſay, *That Courts allowed of Diſcount*; So that according to *S. J.* the Blaſphemy of *W. S.* ſhall be diſcounted for, and ſet off, againſt *G. K*'s reviling his Brethren, if he had been guilty thereof, which they can never prove. And whether *A. Cook* was not guilty of extream Paſſion, who did in a Quarterly Meeting, whereof many can bear witneſs, pronounce a Curſe againſt G. K. ſaying, *George, thou haſt made this Breach, and Wo be to thee from the Lord*, and yet none of that Party reproved him for ſo doing?

Thirdly, Whereas they give their Judgment, *That* W. S. *is reproveable and blame-worthy for uttering the ſaid words* (*viz.* That G. K's preaching Chriſt within and Chriſt without, was preaching two Chriſts) *they being an Offence to many ſound and tender Friends, and that he condemn the ſame.* It doth plainly appear, that their Judgment is but a bare ſhadow, or formality of Judgment, rather than any ſubſtantial, effectual, weighty and ſollid Judgment againſt him, which if it had been, they would have aggravated it with other words and expreſſion, and principally blamed him for his words of Unbelief and Blaſphemy againſt the Son of Man, greatly offenſive to God; but inſtead of that they ſay, *They being Offenſive to many ſound and tender Friends:* Why are they ſo ſevere to G. K. againſt whom they cannot juſtly charge any thing, either in Doctrine or Life, ſaying of him, *He being a Man without the Fear of God before his Eyes, &c.* Is it a greater Offence to them, that they are diſhonoured, or that the worthy Name of Chriſt is diſhonoured, by an open denyal of him, as *W. Stockdale* did, by ſaying, *To preach Faith in Chriſt within and Faith in Chriſt without, is to preach Two Chriſts*; for at this

this rate, Christ without is to him but a false Christ; and this to them is so small a fault, that to deny Christ without us, they will not say in their Judgment, *it is an Offence to God*, but they say, *It is an Offence to many sound and tender Friends*; Oh! great Hypocrisie, and want of Zeal to the Glory of God and Christ, though they are full of Zeal to their own Honour, that will stink, and doth already stink for this their great Partiality and Injustice, as well as their great Ignorance, Error and Unbelief?

Fourthly, But why do not the words of their Judgment run thus, *That W. S. did say, to preach Faith in Christ without, and in Christ within, was to preach two Christs*, &c. but that they are guilty themselves of not having this Faith; for not long ago, *A. Cook* questioned G. K. at a Mens Meeting, which many can witness, *Where we did read in Scripture, that we are to believe in Christ within us, and in Christ without us?* And tho' of late, some of them say, they have a reverend esteem of Christ without, of his Death, Sufferings, Resurrection and Ascention, yet none of them preach it as a necessary matter of Salvation, to believe it, that ever we heard of, except *John Delavall*, who hath of late changed his Faith, and got a far worse. And it cannot be supposed, that they hold Faith in Christ without them to be necessary to their Salvation, seeing many of them that belong to the Monthly Meeting, have given their Judgment, *That the Light is sufficient to Salvation without something else*, which is a plain excluding the Man Christ Jesus from having any part in our Salvation, and leaving him only the bare Name or Title of a Saviour; and if so, then they had as good have wholly cleared *W. S.*

Fifthly, It is great Confusion and Contradiction in these of that side, to condemn *W. Stockdale*, if they were in good earnest, and to clear *Tho. Fitzwater*; for if the Man Christ Jesus be our real Saviour, and that his Death, Resurrection, Ascention and Mediation for us without us in Heaven, hath any part in our Salvation; then the Light doth not save us without some-what else; and therefore *T. F.* is guilty of Condemnation: But if *T. F.* be cleared, then the Man Christ without us is no real Saviour at all, and ought not to be preached, nor Faith in him, but only the Light within, and *W. S.* at this rate is in the right of it, and they have done ill to pass Judgment against him. I know no way to reconcile this, but to say, their Judgment against *W. S.* is a Mock-Judgment or show, without any Reality.

Sixthly, They unjustly blame G. K. for not giving *W. S.* Gospel-Order, and take no notice how W. S. gave him no Order at all, either of Law-

Law or Gospel, accusing him falsly behind his back, without speaking to himself: whereas G. K. gave him good Gospel Order; but their Prejudice blinds them that they see it not. *William Stockdale* gave not Offence to *G. K.* alone by himself, but to him in the presence of two others that were with him; and for what he had by Hear-say from another, was no just ground of Offence to him, until it was confirmed by *W. S.* himself, as it then was; and therefore not being to him alone, it was no Transgression of Gospel Order, that he did not speak to him alone afterwards. But why should *Samuel Jenings* blame G. K. for not giving Gospel Order to *William Stockdale*, when he knoweth in his Conscience, he never spoke to *G. K.* in private, by way of Admonition, before he again and again accused him to Friends of the Ministry, for *Reviling his Brethren*, which is a false Accusation.

Seventhly, That they blame him for calling *Will. Stockdale* an *Ignorant Heathen*, *he being*, as they say, *elder in the Truth, and in Years.* Then according to them, a man may be in the Truth, and a good Christian, and say, *Christ without is not the true Christ.*——————But why is *Heathen* a bad Name? for if every honest *Heathen* be a true *Christian*, as he is, according to that Principle held by their Monthly Meeting, *That the Light is sufficient without the Man Christ, and without the Faith of his Death, Resurrection, Ascention and Mediation*, which is that something else than an honest *Heathen* is a true *Christian*; and therefore by their own Principle, to be called a *Heathen* is no Reviling, and to be called *Ignorant*, is no Reviling, when a man is so; also, *T. Lloyd* hath argued much, both at the Yearly Meeting, and at the Mo. Meeting adjourned to the School-house, *That an honest Heathen was a Christian.* And seeing harder Names have been given by some of best Note among Friends, to them that denyed Womens Meetings, &c. and other lesser things belonging to the Skirts of Religion, having called them *Incarnate Devils, Wretched Apostates, Wolves, Dogs*, see *Judgments fixt, Pref.*) let all Sincere Christians judge, whether they who deny the Lord that bought them, deserve not much more sharp Reproof? and yet no such Hard Names did G. K. give them.

Given forth in Behalf of Themselves, and their Friends concerned with them in this Testimony; and by Order of our Meeting, By

George Keith, Thomas Budd.

THE END.